

## FORWARD

In preparing this manuscript, let it be known that all the information gathered came from letters written by Brother Charles Capach, a former Cherokee Chief and medicine man. I also had at my disposal tape recordings that he prepared for this very purpose. I also had the privilege of obtaining information from him, and receiving an understanding about his stories, over the telephone.

There may be redundancies, or unclarities, and even paradoxies. No clear definitions were given on these particular points, so that from all the available information I had I did my very best to carefully organize and present this information in a sequence I understood was correlatively correct. Although, I know Bro. Capach will correct any errors I committed.

Brother Capach asked me that I fore-ward his intention and understanding of this information he has revealed for President Kimball. It must be understood that the stories contained herewith are special and sacred to him. He has taken a "Death Oath" for the protection of these sacred histories, that he should never divulge them. The time would come that they should be made known, but understands that the time is not now. He has (and feels such) betrayed a trust and a confidence that was placed on him as a leader of his people. He has confided this information for President Kimball, at his request, after giving much time and thought, considering every aspect of what he was doing. He has not given this information for publication purposes, but rather for safe-keeping.

Brother Capach has asked that the authority who hears and evaluates the information given be considerate of keeping this information nigh to himself, respecting the conditions of understanding and purpose for which he wrote and committed himself in supplying this information.

I would like to briefly comment on the subject of the Ark of the Covenant. Perhaps there are those who will quickly ridicule, or make light, of the probability of the Ark of the Covenant being in possession of the Cherokees, as described in the information given. It is very understanding for anyone to think this even a hoax. However, in my studies of the Ark of the Covenant, I find that it disappears after the destruction of the temple, and certainly when the temple was rebuilt, we don't find that the Ark of the Covenant was present, so that it could not have been destroyed at the second destruction (because it was not there to destroy). However, the assumption is that it might have been kept in hiding (some believe that it is hidden under the Dome of the Rock).

We remember also that when the Ark of the Covenant was taken captive from the Israelites, everyone who took possession of it wanted to get rid of it because of the many plagues and disasters it was causing them. Why then, I ask, would anyone want to take the Ark of the Covenant from Israel after having experienced such great difficulties with it. Therefore, it is my conclusion that it must have been taken to a safe place and kept there by the remaining Jews **in** Jerusalem, since the Ten Tribes had already banished prior to the destruction of Jerusalem the second time, and also because the authority was had in the district of Jerusalem at the time. We know, too, that the captives of Israel did not carry with them the Ark of the Covenant at the time they were lead away.

As we read in the Book of Mormon, the people of the Mulekites had left Jerusalem at the destruction of it. They were direct descendants of the Jews: Mulek - coming from King Zedekiah. Perhaps the probability exists that those of this company who were given charge to care for the Ark of the Covenant, who had sailed from the East, brought the Ark of the Covenant with them from the secret hiding place it was kept, in order to not only preserve it, but to also comply with the charge given them of "keeping" (caring for) the Ark of the Covenant.

Perhaps as the unknown impossibility of the probability may exist, this very well could be the Real Ark of the Covenant. Certainly, no one has heard of it after its disappearance from the temple, and it was not to be found at the destruction of the temple (where the Ark of the Covenant found safe-keeping), and perhaps no one has had access to it, although many have tried discovering its where-about (needless to say, without any luck); and perhaps all of this misfortune lays in the great probability that the reason that the Ark of the Covenant has not been found is because it has been, simply, all the time hidden under care in North America, coming here with descendants of Jews who were given the charge to care for it, even if it meant at the peril of their lives (for the purpose of safe-keeping sacred relics of antiquity).

Now one other thing that comes to mind: If the crystals are written in a form of Egyptian characters, this would seem to remarkably co-incide with the Ark of the Covenant time of making. The children of Israel had just left Egypt, where they had resided for about half a millenia. Brother Capach, not being versed in the doctrines and histories of the Israelites (according to the non-Cherokee view), certainly has provided some unequal details of information found no where else, to my knowledge.

Again, this is my personal view, in my own reasoning.

I have had great pleasure doing this transliteration, definitive explanation, and bringing to light an understanding of what the Heart of Brother Capach wanted to say, but could not find the right words to do it in. I hope that I have done justice to this most difficult task and assignment, although far from being complete.

Signed:

N . Paul Enciso

## THE ARK OF THE COVENANT

The Ark of the Covenant, as it is called by the Cherokee People, dates back to times of antiquity. The Cherokee legend clearly describes the Ark as it accompanied the ancient embarkment and voyage of the Cherokee across the Atlantic Ocean. Therefore, the Ark of the Covenant came from the East, originating from the place from whence the Cherokee came, having received it from Yowa, therefore, alluding to its sacredness.

The approximate measurements of the Ark of the Covenant are described to be about three-and-a-half feet by two-and-a-half feet, standing about one-foot high, with an apparent similarity to a type of cedar chest. Ontop of its four corners are found four winged personages. The wood is very smooth, and everything about it seems to be in exceptionally-preserved perfect-condition. There are four staves, with what appears to be brass handles on each of these. These staves are located on the outside of the Ark, going through goldfish/brass colored type rings. On the extremity of the Ark one notices the decor of gold and silver, with twelve stones fastened thereto, arranged in a circle. In the middle of these stones sits a red stone--the Holy Stone. Two other stones reside next to this Holy Stone: One to its left side, and the other to its right side.

These stones basically represent the Twelve Laws of the Cherokee Nation, and remind their observers of the sacred covenants they have exchanged and been entrusted with. In reference to the two stones beside the Holy Stone, the one is interpreted to mean that one should not believe in any other God, but only in the beliefs and traditions of the Old Way, which is Amiiwah; and the other is interpreted to mean that one must believe in Iitza (being interpreted, Jesus Christ) with all of one's heart and soul; that He did visit the Cherokee People, and walked, talked,

and taught them His teachings.

The Ark of the Covenant is protected within a cave. Inside its chambers exists twelve crystals containing the Twelve Laws of the Cherokee Nation. These crystals are a lightish brown (amber) and white hue. They are long, flat-like glass-slabs that look like diamonds. Their approximate measurements are about eighteen inches by twenty-four inches each. They are not metal, but a crystalise type stone, which is transparent. These crystals also contain a type of inscribed writing upon them. The characters found thereon do not appear to be of a Japanese, nor Chinese, nor American Indian style. They seem to resemble a form of Egyptian character-writing. Some crystals have large characters on them, while others are scribed with smaller characters.

The characters on each stone reveal stories pertaining to the First Law, Second Law, etc., to the Twelfth Law of the Cherokee Nation. The First Law speaks about the Creation of Man and the Tree of Life. (At this point, the bishop who is recording the information interrupts the description being given.)

These sacred crystals and the Ark of the Covenant play a very important part in the true religious ceremonies of the Cherokees. This Ark is guarded, protected, and cared for by specially selected men. If the Ark is to be moved, prayer and fasting is required before, during and after the move, as well as right before it is re-established. A ceremony for purifying everything associated with the Ark is essential. The Cherokee do according as they have been instructed to do in order to keep the spirit of Yowa in the Ark, as well as to keep Yowa with the People.

It is said that to see the Ark is to see a part of the living and loving God. There is a cloud of mist that surrounds the Ark. Only three medicine men can touch the Ark, and only three are allowed to remove the sacred crystals from within the Ark. Only seven of the lower medicine men are allowed to lift the Ark for moving purposes. If any one else touches it, without being specifically called to this duty, he shall die. This was the instruction and -law given by Yowa. To speak of the Ark is forbidden. If any of the medicine men speak of it, they risk losing all their sacred powers, and perhaps even their lives. An Oath of Death is associated with keeping the secret reverence of the Ark.

Also, according to the Iroquois, the Ark of the Covenant is surrounded by a barrier. No one is allowed to touch the Ark under penalty of death, except for the Chief Grand Council Medicineman.

Belonging to the company of the Ark of the Covenant is found an article called the Foot Wash. It measures approximately four feet in length, so that a person can stand inside of it. It has a small handle on it, however, it has a stand as an accompanying instrument for the purpose of burning incense. This stand has an approximate height of four to five feet (more probable to be five feet). Seven types of woods are used for the incense burning, which acts as charcoal for the igniting of the raw, green tobacco that is placed over it.

Among the articles belonging to the company of the Ark of the Covenant is also found an alter with four protrusions, which are fashioned after the manner of rams' horns, which were made from a gold substance. There is a dark copper-like slab with a surrounding wall built around it. Ontop of this wall was another slab placed, so that a four-corner alter was constructed. The alter was taken apart every year, as well as it necessitated its rebuilding every year for the purpose of religious rites performed thereon. go

Because no one is allowed to near enough to the Ark to be touched, four guards stand at each corner of the Ark. At the site of the alter is a high priest, who stands behind the alter, as well as two lower priests, or medicine men, who stand on each side of the altar.

The Ark of the Covenant is totally encompassed by a white veil, made from a type of cloth that is very unique in appearance. Where this cloth came from, or who made it, is unknown. Nevertheless, the fourth veil, which encompasses the Ark, has a bit of gold on it, and comes to a point over the Ark, so that one recognizes that it is set up in similitude to a square tent, so that it goes up like a tent, with the roof coming to a point. There are, then, four veiled walls surrounding the Ark, with each side having seven types of holes cut into them. They are in circular-shapes, so it seems. Colors are also used. Each color represents the four types of peoples found in the world: Red, black, white and yellow. Also, red, green, brown, blue and light/dark purple. The red is for fire; green is for Mother Earth; white is for the Spirit; the dark/light purple is the representative for the Lord (Royalty). The

other colors represent life, fertility, the earth, and etc.

The red circle is always in the middle, while the other circles form a circle around it. They also surround the square where the Ark is located. On the roof-top of the tent are slots (or holes) that have been painted red.

When the Ark sets in the temple, there is a hole immediately over the Ark in the roof-top. This hole in the roof-top of the temple then serves the purpose of allowing light to shine into the room where the Ark is located. The light, however, is not allowed to touch the Ark of the Covenant, directly.

As part of the religious rite that is performed, and when such a religious rite continues through the evening hours, particular lamps, belonging to the company of articles belonging to the Ark of the Covenant, are displayed. These lamps are filled each with one of four kinds of animal oil (whale, bear, etc.). The lamps are not touched, however, a type of goldfish-brown light emits from them during the night hours of the ceremony. The Cherokee believe that Yowa is in the Ark, so that **spiritually**, they feel His power allows the lamps to emit light to them for the religious rites being performed.

As mentioned before, no one is allowed to touch the Ark of the Covenant. If anyone should, the guards are instructed to take **their** life.

THE WAR OF BARK EATERS  
AND  
WHERE THE BLOOD RAN RED ALL DAY

In those days, after the Cherokee People had gone northward into the northern end of what is called New York, befriending a light skin race of people and living among them for a period of time in peace and harmony, there came a decree of war among the groups so that all peaceful conditions had come to a halt. After the Bark Eaters (light skin race) had defeated the Iroquois Nation (from which the Cherokee come), life became unbearable for these prisoners.

In those days when the Cherokee were a God loving people, living in peace among themselves, they lived as one people, dwelling in half-moon shaped council houses. They had gone from living in caves to living in log-cabins. They still kept the sacred records of metal, some of which had come across the ocean waters with them, and others which they had continued keeping and making, scribing upon them as had been done before by the leaders of the People. They, too, had possession of the Ark of the Covenant, which they also had brought with them from their place of origin, existing across the eastern waters.

After many, many years of praying for deliverance from their enemies, the Iroquois were delivered by Ananyo'o (God). They escaped one night by getting into canoes and headed into what is now known as the Oswego River (which empties into Lake Ontario) . As they were making their escape, some were seen by the Bark Eaters, so that they were pursued and over-run at the river. A battle followed, wherein the Iroquois were the victors. The Iroquois thanked Ananyo'o for their deliverance, and they became a righteous and strong people once again. Once again they were a blessed people because of their strong belief in Ananyo'o.

Because the Bark Eaters had become such a great threat to the Iroquois Nation, it was decided that they should battle the Bark Eaters while their strength was great. Therefore, they "knocked heads" once again with the Bark Eaters, beating them drastically, so that the Bark Eaters had been reduced to a small number. Although the art of creating metal weapons has been forgotten and lost, nevertheless, it is remembered that victory of this great battle was due much in part to the use of metal weapons against the Bark Eaters.

Once again, peace dominated in the land for many, many years. These were years of much progress among all the people. The years passed, so that the Bark Eaters became strong in number, again becoming an internal threat to the Iroquois Nation. The two congregated again for another battle. There was division among the people, as well as dissensions.

The battle proved to be victorious for the Bark Eaters. Quickly the Iroquois was put into bondage. They had almost been annihilated, so that it is recognized that their numbers and strength had been diminished almost immediately.

As a result, many of the captives migrated southward. From this point spring forth the Cherokees.

The Cherokee say that the reason why the Bark Eaters became so much more victorious over the Iroquois, is due to the eventual corrupt declination of the Iroquois people. They had actually become worse than the Bark Eaters. The Iroquois began to not only kill and sacrifice the Bark Eaters, but also began to eat them. They had become a sacriligious people, full of all manner of wickedness. They began fighting amongst themselves. This continued so that there was no peace in the land and the Bark Eaters became reviling against their captors, and victorious over them in battle.

Therefore, the Cherokee continued moving southward from the northern area of what is now New York, and still further south after the terrible battle that took place in the area that is now North Carolina between themselves and the light skin race. The Cherokee Nation had access and dwelt upon the lands known today as Virginia, West Virginia, Alabama, Kentucky, Tennessee, Georgia, North Carolina and South Carolina.

After these great battles, it was heard that a holy man walked among them. This holy man was known as Etowah, who had come to give the People the Great Law. He taught peace. This was the essence of the religion.



It is at this time that one finds that the Cherokee acquire the same laws of the Iroquois, for thus had Etowah given the Great Law, that all might benefit from it.

Etowah was a holy man, always dressed in white. He remained with the People long enough to teach them his ways, so that they could be instructed sufficiently in the law of love and peace. Etowah was responsible for the great peace that existed in the land once again among all peoples. Because of the peace that existed in the land, he told the people that he would soon be leaving, inasmuch as there were no more wars being fought. He promised to return to them, and that he would send teachers among the people to remind them of Him and His Law. He bade farewell to a peaceful people. Then the following happened prior to Etowah's disappearance:

Etowah got into a canoe that was without any oars, or instruments of any kind to row. The canoe went outward into the water. Clouds developed overhead and stood exactly over Etowah. Then these clouds descended toward Etowah, until they had totally overcome him, and covered the canoe. He was then taken up by these clouds.

This event was witnessed by those who were there. It happened near a place called The Mountain of Muskoro, near Lake Erie. This place is located near a town called Via Roosevelt Town, in New York. (It was very difficult to understand the recorded word preceeding "Roosevelt." It could have been two other words as well: Vale or Vay.)

Many years appear to pass at this point, before other prophets appear. However, after Etowah leaves, other prophets come down from the clouds. Among them is one called DeeJayWanTeh, who is a leader of three chiefs. They separate and go throughout all the land, spreading peace and harmony. They had been prophesying, and preaching, and teaching.

It is said that after the great battles had been fought in years previous to the preaching of these three chief-prophets, that some of the descendants of the light skin people who escaped and went southward returned with a great number of their own people to fight the Battle of the Skull. This is the War of the Bark Eaters, the battle of Where the Blood Ran Red All Day. Many great injustices were performed in the place of Death Mountain (as the Iroquois call it). It was after this great and terrible battle that the people separated and became tribes.

Within the walls of the Iroquois Long House in New York is told this story.

Originally, all members of the Iroquois Nation lived in the area now known as New York. The Cherokee were forced south into North Carolina, where their name changed. Later, some of them were forced further south into Florida, where they became known as Seminoles and Micossukee. (Note: The original chief Osceola was married to a Negro woman, who was taken from him by federal soldiers. In retaliation, he murdered General Parker. This action forced the Seminoles to flee into the Everglades. This took place in 1857•)

In the days when all the people lived in peace, and throughout many years after Etowah had visited the people, when all the people lived in log-cabins, in half-moon shaped houses, there existed three kinds of Indians. There was the black tribe; the white tribe; and the red tribe. This came to be after the times of great peace in the land, many, many years ago: When all tribes were one people. The people were very godly then, until a day came when a red brother saw a black brother kill a white brother. This deed was done for money. After seeing this crime committed, the red brother went to the court of the land. No one was able to believe this, so that it went untreated.

Throughout the land, more and more occurrences of devious and wicked deeds were heard of. The black tribe left the red and white tribes. They felt that this would put a stop to their hurting anyone further.

Over the years, as the people became numerous and power structured (actually jealousy played an important part), the blacks began to make war on the white tribe and red tribe, so that the day came when the white and red tribes gathered together to make an all-out war upon the black tribe. Surely, now this would really stop the black tribe from doing further harm to the white and red tribes. After the battle was fought, the white tribe remembered to thank the Creator; however, the red tribe did not. The red tribe continued with their massacres: cutting and chopping into pieces the black tribe. The red tribe would tear out the hearts of the black tribe, as well as cook and eat them after. It seemed useless for the white tribe to try and have the red tribe stop this barbaric treatment.

The white tribe eventually decided to remove themselves deep into the woods and hills, where they would later build cities and temples of stone to protect themselves.

For many years the white and red tribes lived peacefully in many ways. However, because the red tribe wished for more lands and women, they began to fight against the white tribe, perhaps because their possessions seemed to be more lucrative.

It was many years before the last war would be fought. One day the red and white chiefs got together and decided such: "Let's stop this (tittle-tattle warfare) and fight one big war, to **see** who will be the BIG CHIEF of all our people's ways." It is said that the tribes of the white nation came as far as North and South Carolina to fight. It is believed that there are still places to be found in North and South Carolina indicating forts and homesites of the white tribe.

Inevitably, the day came for the large battle to be fought. Because of their like for the white tribe, many members of the red tribe were found fighting amongst themselves. As the war continued, the chief of the white tribe was seriously wounded.

**It is** said that this chief of the white tribe was the prophet who was sent to teach the people, and is believed to have then died with the people who were involved in the great war that was fought on that day. It is believed that this chief of the white tribe also had some records made of metal. Some metal plates (records) were buried on the east side of the base of this mount (Mount of the Battle of the Skull).

Nonetheless, the red tribe were victorious in this last battle. They won the battle on top of the hill called "The Place of the Hill Where the Blood Ran Red All Day."

As the war was nearing its end, those of the red tribe who were fighting along side of the white tribe, turned to fight against the white tribe, in order to protect their image and loyalty to their red brothers. The red brothers who had fought on the side of the white tribe did everything possible to grant the surviving white tribe ample time to escape to the south.

It is told that the old white chief who died was placed to rest near a lake with big trees. After this deed was done, the war was over.

Near the place of Via Roosevelt Town, New York, if one goes up the river (perhaps the Oswego River) for about five miles, where an island is located, there one will find a marker--a rock, which will give an impression of a skull figure (rock-face-of-death) . It is believed that the

white chief prophet who came down from the sky is buried there after his death at the big battle. He had come down from the sky on clouds.

This too is forbidden to be spoken of, because of the "Death Oath" that was entered into. Oaths are very important to the Indian, and they must be lived-up to. They cannot be taken lightly, but must be dealt with seriously and severely, if necessary.

## EARLY CHEROKEE HISTORY

It is the belief of the Cherokee People that they came to the land of the New World from the direction of the East Ocean riding on a white cloud.<sup>2</sup> There seems to be in the legend the existence of some type of round instrument which directed the voyage.

Although not totally clear, it seems that the instrument which directed the voyage was ball-shape and contained another like it within itself. It contained a liquid, making the floating devices within to congregate at times to give direction to the eyes of the beholder.<sup>3</sup>

Like the Iroquois, the Cherokee believe that the ancient people landed in what is the Yucatan Peninsula (Mayan Indian area). From there, they migrated northward, after arriving from the East. Therefore, their travels took them from the south lands, after arriving from the east, to the north lands, then again into a southerly direction. This route will now be followed after they left the south lands of the Yucatan.

The migration northward took the Cherokee (actually The People, because they believe they were one people at that time, and they had not yet divided into groups) into the area of what is now New York, near the place of waters called Lake Erie. As they arrived into this area of now northern New York, they found a light skin people who already possessed the land. The Cherokee People befriended these light skins and dwelt among them. These light skins were a mighty and a great people. It is believed by the Cherokee that they were the true forefathers of all the Indians, who had come from the East across the waters riding in white clouds.

Peace and harmony existed among the people throughout the land, so that everyone lived well. In time dissension occurred from among the people, and inevitably the two peoples began to despise each other.

All the ceremonies were disrupted and their beliefs questioned: Some believing in one thing, and others believing in another. The confusion became so intense, so that all the good feelings and peace and harmony which existed could not be found among the two peoples.

A day approached when these two peoples were to go into battle, which caused their separation. In due time the two groups "knocked heads" (to quote the Iroquois). After the battle, it was found that the Iroquois Nation-(we shall discover that the Cherokee sprang from this group) was defeated and placed under subserviant conditions; the women being raped and placed under slavery supervision by the Bark Eaters (as the light skins were called). They also performed sacriligious services and sacrifices, cutting out the hearts of the people. The Iroquois Nation suffered greatly at the hands of the Bark Eaters, and prayed unendingly for deliverance for the space of many, many years.

- 2 It was mentioned by the chief that perhaps the clouds are the white sails of the ships which brought them here. It was also mentioned that the word Cherokee was somehow associated with the Hebrew word. for cloud or sail. After investigating this thought, I found that Cherokee is not at all associated with any Hebraic word. However, I found that the Aramaic language possesses the word Sharak, which means "East." Also, the word Sharkiya refers to the East Wind. Al Sharkiya means the "hot desert wind" but literally means: "The Easterner." (Information received from Dr. Shlomo Karni, professor of Electrical Engineering, University of New Mexico, and Private Linguist, native speaker of the Aramaic & Hebrew languages.) (Note given by Paul Enciso.)
- 3 This description of the so-called "Liahona" is the first rendition I have come across outside of the Pueblo Indian legends. The Pueblo Indians of New Mexico relate a story of a man who is in search of his "other brothers" who originated from the same land he did, and came to this land after the great destruction. However, he is led to his brothers by the means of an "awl" which "pointed in the direction of whither he should go." The story says that he was able to communicate with the "awl" in all circumstances and receive both direction and instruction from the instrument, so that he was able to locate his brothers safely in the new land of promise. (Note given by Paul Enciso.)

## CHEROKEE TEMPLE ORDINANCES OF THE COUNCIL HOUSE

The Cherokee Council House (which serves as a temple edifice as well) has seven walls, built in the fashion of a septigon. Each side is representative of the seven Cherokee clans, or family groups. Each side also has an entrance. It has a specific place for the chief to sit. In the middle of the council house (or temple) will sit the high chief with his two counselors. This high chief is also known as the grand council head chief. There is also a sub-grand council head chief, and a medicine-man, who is referred to as the "right-hand man." Next in order sit the clan chiefs, the sub-clan chiefs, and then all the other members of the offices of each clan, or family unit, who will sit behind one another in rank. Each one has a delegated seat in the Council House. Lastly, the members of each of that family group can also sit in council and listen to the words that are spoken. Meantime, while the elect officials speak, no one else will irreverence the occasion by their speech.

About one hundred yards away from the seven-sided council house (or temple), the actual temple existed sitting ontop of a mound. Because today there exists no village, as there used to anciently, the Ark is brought and set upon what would be a holy house, made with four sides. The Ark is set there with all of the necessary articles for a religious ceremony.

It must be remembered that during the ceremonial use of the Ark of the Covenant, it had to be situated near a place where water existed. This was so, because of the ordinances of baptism for the living and proxy-baptisms for the dead that were performed. In attending this ceremony, which was usually held for up to four days--depending upon the size of the people gathered for the ordinances to be performed--every-

one was expected to walk or go by horseback into the farthest remote areas wherever the Ark was taken and placed.

The walls of the holy house built to perform the ordinances associated with the Ark of the Covenant had to be white. The entrance faced east, and the exit faced west.

The pre-requisite for anyone going through the veils of the temple was marriage. One was also required to go through the ordinances of the temple with one's mate. Those entering the temple must wear light colored clothing, although not necessarily white.

In entering the holy house (temple), one must pass through four veils in order to obtain a view of the Ark of the Covenant. There are alters between each veil passage-way, where incense is burned. In order to pass from one veil to the another, certain passwords and hand-grips must be given. (These hand grips were shown to J. Murray Rawson.) The passwords were said to be the names of the old Tribal leaders, and of Yowa.

Regarding the marriage ceremony, Indians {Cherokee} must be married before the Tribal Council. This marriage is for this life only. If Indians are worthy, after the first ceremony, they can then go to the holy house and be married for eternity by the medicineman and witnessed by all the council chiefs. This marriage cannot be broken or changed. There is no divorce. However, transgression of the marriage covenant for eternity will revoke it.

When a spouse and his mate enters the temple house, they first enter through the east and go through a white veil, which is called the first veil. Upon entering, the woman washes the man's feet, and then his hands. In return, the man washes his woman's feet and then her hands.

By knowing what ordinance the two are there to perform, the woman will then proceed to go with her husband through the various steps, or rooms. There are four steps that must be performed prior to arriving to the Ark of the Covenant, assuming (hypothetically) they both are there to receive the ordinance of marriage sealing for eternity.

The second room is the incense room. In this room, one can pray and burn incense. It is not unusual for one's prayers to be answered there. If the medicineman finds one worthy in this second room, then he, or the high priest officiating, will give his decision and recommendation for that person to continue to the third room, where the alter is located.



In this third room, the Alter Room, one is allowed to bring his sacrifice, and there sacrifice a bird, or some other type of small animal.

Because in this Alter Room only a certain amount of people are allowed to enter, certain restrictions are applied. Therefore, after all the sacrifices are received of the high priest there, each person in the room is allotted a specified amount of time to ask questions, so that the person may receive guidance and revelation. The offerings are then burnt, at that point, while special prayers are recited. Simultaneously, the person going through the ordinance fervently prays hoping his prayer to be answered, and that he may receive a blessing of the Lord.

As one is found worthy, the officiator will send him onto the fourth room, wherein he must pass through the fourth veil. In this fourth room the Ark of the Covenant is located., The passageway into the fourth room, the fourth veil, is also called the "gateway." This is done only through the use of certain passwords. The officiator returns the same words as have been given to him by the person going through the temple.

The passwords, basically, are the answers to these questions: "Who are you?" and "What do you believe in?" The person then gives the officiator a name for the first password, and tells him that he believes in "Amiiwah." Amiiwah is the word meaning the Laws of the Long House. Those laws are very similar to the Ten Commandments, and very specific. Therefore, these laws teach one to keep clean, pure and chaste, morally, so that one's body is pure to progress (spiritually), and also pure to progress symbolically (physically) into the fourth room.

Continuing, the officiator will ask the person seeking passage through the "gateway" if he has kept the laws of his conviction (Amiiwah), and the person will answer him. Again the officiator will ask the person another question: "Who is your master?" The person will then respond that his master is Ananyo'o -- which means God. The person is then permitted to pass onward. The person passing onward will come upon another high priest (or, brother), who asks him another question. The person will then respond according to the questions asked, which questions come according to the purpose for which the person is going through this holy house. The person should be totally worthy to participate in the sacred rite.

Because there is no font inside the room where the Ark is located, a person understands that proxies to be performed for the departed must be done outside of the holy house--in reference to baptisms for the dead. Nonetheless, while in this room, the participant will go before the Ark to pray, asking for certain blessings to be imparted to the deceased.

Other types of ordinances that could take place at this time, aside from proxy baptisms, would be sealings. One type of sealing that could be asked for to be performed in front of the Ark would be a marriage sealing. One would do this by kneeling in front of the Ark, however, being careful not to touch it.

Therefore, according to the prayer(s) being offered, the officiator will recognize the purpose of the participant. The officiator will then ask questions pertaining to the same.

In the marriage ceremony, after the proper questions had been asked of the officiator, the couple wishing to be married (sealed for eternity) would then go before the seven clan chiefs to ask their permission to be married. If one of the clan chiefs would not give his permission, then the participants would again need to start from the beginning, asking the permission of all the clan chiefs until they were united in favor of granting the permission in question.

The man then will proceed to the high priest, who would ask why he has brought the woman to be sealed to him. He would also be asked why he loved her; why he wanted to be married to her; and why he wanted to be sealed to her.

Of course, the significance of sealing a man and a woman together through the sealing power, is to bind husband and wife for all eternity after death, and not just for this life.

After the marriage prayers are said, the couple is counseled and reminded of their faithfulness, trust and loyalty to one another. This then becomes the contract between the two, wherein each person describes out his contract to the other person, detailing what each would expect in that marriage union. This marriage contract can be revoked only upon transgression upon the marriage covenant--the oath. However, a divorce cannot end this marriage contract if the couple should decide they wanted to annul and end the marriage. The marriage is binding for all eternity.

After each participant has spoken his and her wishes of the marriage contract, then their wrists are taken and slashed and their blood exchanged. This was the custom in the old days, however, nowadays, the fingers are pricked with a needle, then they are joined together so that the blood exchange takes place in like manner. These words are then spoken between the couple: "Your blood is now my blood, and my blood is your blood; and now we axe one, and no one will be able to break this marriage.

The high priest will then approach the couple, along with other of the brethren present. They will place their hands upon the heads of the married couple and will pray over them, asking for certain blessings upon the man. In the traditional way (the Old Days), these prayers used to be done by raising of both hands high into the air as certain blessings would be pronounced. Today the practice is done away. Rather, the laying of one's hands upon the heads, shoulders, or some other part of the body is sufficient.

Therefore, entering and going through the sacred ordinances of the temple ceremony has deep meaning to the Cherokee. Every person who will enter the temple to go through the four steps, passing each veil--from the first through the fourth--must need to know the exact passwords and responses to the questions that will be directed to that person. Each must repeat the same words and substance; each must be acquainted with the purpose of their going through the ceremony.

If one is going for the purpose of being baptized for the dead, then one will also need to go to a river nearby, for whose purpose its waters have been blessed. The person will be immersed into the river waters. This type of baptism is similar to the baptism for oneself, except for the fact that proxy baptisms are performed on behalf of the deceased.

Prior to being baptized for the dead, the proxy must be worthy. The proxy must have had to fast for four days and four nights, going without complete drink and nourishment for that period of time, in order to purify the body before performing the proxy baptism. This purification process also requires the need for the proxy to go into a sweat-house, or sweet lodge, where one takes a sweat bath. This allows one to sweat out the bad or evil spirits that may reside inside one's body. One is required to attend to a sweat bath at least twice a day during the four day ordeal.

The person entering the sweat-house will wear light colored clothing, although it will not necessarily need to be white. This light colored clothing is necessary because the person will be entering into the temple.

During baptism--the proxy baptism, or baptism for oneself--one hardly wears any clothing. The reason for this is that anciently buckskin used to be worn. As the buckskin became wet, the ""skin-hide" became heavy and uncomfortable to wear.

It is the ancient belief, and right, that if two people who were married but not sealed according to the sealing ceremony, and one of two passed on in death, the survivor being worthy to enter the temple--because-when they both were alive, and in mortality were unable to enter into the temple, due to one or both of their unworthy status--could invite a worthy brother or sister (as the case may be), or a blood relative, to stand in as proxy for the deceased companion. However, if no blood relative could be found, then the survivor wishing the ordinance of marriage sealing would have to fast and pray until someone was found, worthy enough, to stand in as the proxy. The religious rite would then take place, so that the sealing ceremony in the marriage covenant would take its binding power upon the living and the dead.

Both of the participants, the surviving spouse and the proxy stand-in would need to go through the ceremonial ordeal as described earlier. The contract would be read by both people, the pricking of the finger and the exchanging of blood, with the word exchange, as well as the final blessing being pronounced upon the two, being done in the name of the Father God, the Son God and the Spirit God. As this was done, one of the four holy pipes would be presented to the Lord in the fashion of the four cardinal points. The pipe would then be taken to the woman and be placed on her forehead (and that was done in the name of the Father God), then the pipe would be placed on her left shoulder (which was done in the name of the Son God), and lastly, the pipe would be placed upon her right shoulder (which was done in the name of the Spirit God). The same rite would be performed upon the man, bringing the pipe to touch his forehead, his left shoulder, then the right shoulder, in the same order and fashion as had been administered to the woman. This wedding was then celebrated with a feast

It should be noted that Cherokee Indians also have two special hand

grips that are both sacred and secret. These hand-grips were made mention of earlier. One is called the "brotherhood grip" and the other is called the "death covenant grip" which only certain people in the tribe receive.

J. Murray Rawson was asked if he wore a "shield" with special marks on it. The response that was given pertaining to the Cherokee People was: "We wear a shield."

There also exists a secret assassination group in the Cherokee Nation who will kill anyone who breaks the laws of the holy covenant, which are the ways of the Old Laws.

## AN HONOR TO DIE

The Cherokee People have always believed in a life after death. Their dead have never been cremated. Instead, their ritual has been in clothing the dead-body with purity-symbolism, then burying them beneath the ground.

The Cherokee have a great belief in spirits; and that a person's spirit was thought to retrace his place of abode after having passed from this life onto the next.

In the ancient life-style, the People felt it an honor to die because they felt that the deceased had earned their reward. Everyone took it upon themselves to live a righteous life, perfecting it **at** every turn, so that when the manner of time for one's life had become completed, it had also become time to leave this life and travel into the next life. Then, the privilege of dying was a happy occasion; one that was looked forward to; one that had earned the honor.

Of course, there was some sadness at the **loss** of a loved-one. But it was understood that death was but a passing from this life to the next; it was the "order of things" in which a person had to accomplish from the step in this life, in order to achieve (and receive) into the step of the next life.

There are seven steps to heaven. The highest heaven was the one a person wanted to eventually achieve into.

The ancient custom had the ordeal of placing the body in state for a period of seven days, in a place where it wouldn't be touched by anyone. At the end of the seventh day, there was a large festivity honoring the deceased, as though the deceased were present. The body was placed in a circle, where the People paid tribute to the deceased by dancing all around it, while the festivities, as were customary of the time, took place.

Now, the custom of the festivities sanctioned respect and tribute to the deceased. Therefore, the people there took the time to remember the departed, thereby all communication was done in honor of the deceased. This continued until everyone had had the opportunity of participating.

The body was then taken, after the festive period had ended, and it was prepared by placing a white buck-skin, or a white piece of cloth, over the body. After the proper rites had been administered to the body, it was then taken and laid in a sepulchre and buried beneath the ground. The grave was covered with stones.

There was one exception to this mode, and that was **in** the burial of an infant-child. When the infant, or small child, of a family had passed away, the infant or child was placed inside a crock, or clay container, large enough to accommodate the body of the child. The lid was placed on the vessel, and it was buried. The bottom of the container was broken in a manner as to leave a hole in the bottom. It was believed that the child could then get out of the vessel through this hole as he continued his journey in life.

On top of the grave was placed the Cherokee Cross. This cross was a perpendicular stick that was raised with three horizontal bars at the top end. The top part of the cross then made the symbol of a "T." The second bar was placed exactly below this first (top) bar, and the third bar was placed exactly below the second bar, each spaced a little from the other, the two bottom bars being parallel to the top bar, as they decreased in their length-placement. This was the true cross-symbol of the Cherokee that was placed at all the burial sites representing the Godhead. 6

The medicine men and medicine women taught and explained that after death, the good and the wicked would be separated. The good benefactors would be taken to a path that would lead them to happiness, where there would always be light; but the wicked and disobedient would be urged on a path which would lead them to a deep chasm, where light would be absent. The very wicked would go directly to a lake of fire.

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6 Perhaps every Indian tribe respects the cross-symbol they received as a token from the Creator. Some are "plus" cross-symbols, while others are single T-figures, or T-figures with three-bars, as described here. These symbols represent the Godhead, Life, special sacred markings, and they were also the marks found on the hands and feet of the Creator when he visited the People. (Note of explanation by Paul Enciso)

## HOW WE KEPT OUR HISTORY

Many, many years ago lived a particular chief who had a very wise counselor in a medicine man. One day the chief was sadden because he knew that it was very important for him to somehow figure out a way in which the history of the Cherokee people and his clan might be left for them, so that they would not deviate from the True Ways, as had already been done by some of them to an extent.

Approaching the medicine man, he asked, "Old Wise One, how am I to leave the history and teachings of our people so that all will remember things pertaining to our past and our ways of life?" The medicine man answered him, "Go and purify yourself, then face the wind." The Old Chief went his way.

First of all, he went to the river, to wash and prepare himself for the purification. While he did this, he had others of the tribe go and prepare the inside of the sweet-lodge. It was very hot within. He went into the sweet-lodge and stayed in it for two days and two nights, going without food and water during this period of time.

Following the second night, he left the lodge and went to the river to wash and cool off. He then ascended a hill nearby, a hill called by the name of Where the Eagle Rests. On this hill he remained three days and three nights.

While on this hill, he sang and prayed to the Creator of All Things, hoping that he might be shown through a vision how he might be able to rest his troubled heart from the concern that worried him.

On the seventh day, his spirit left his body. His spirit went to the sky world. There Brother Wolf and Brother Bear met him. They then proceeded to take him to the chief of the chiefs of the sky world.



In his meeting with the Creator Chief, he was shown much and told much. He received specific instruction of the Creator Chief, so that he could implement a way to preserve the history of his people. His spirit was returned to his body.

After regaining consciousness, he went to see the medicine man once more. The Wise One patiently waited for the Old Chief to relate his experience. Therefore, the chief told him of the experience he had: What he had seen and about the instruction he had received. Further, the instruction received by the chief was to be implemented by the medicine man. The Wise One being very understanding and wise, did as the chief had instructed him to do.

The first true words of the People, then, were put on wood and then in time they were placed on rocks; further in time, they were written on paper-leaves; later again, they were written and scribed on gold, copper and silver sheets. This was due to the disfavor found with wood--it did not last long enough--and the rocks broke; the paper-leaves deteriorated. It is suggested that some of the people were using the wise teachings and history for their benefit only. Therefore, it was decided that only gold, copper, and silver talking-leaves, scribed with pictures, would be used.

As time pressed onward, it was found that very few of the people were gaining a knowledge of the sacred ways of the Old Ones, as well as their history, because the metal talking-leaves were kept confined due to their sacredness. This was a matter of great concern for the chief. It is apparent that the chief had used the historical information in a wrong manner. Therefore, as a punishment, he was attacked by a wolf.

Prior to his death at this attack, the chief was asked by the wolf why he had taken it upon himself to use the old sacred ways for self-gain, the chief knowing that that was wrong. It was because of this that the wolf had attacked him, so that the chief would feel some remorse in anguish prior to his death. Nevertheless, the chief was granted one wish for the good that he had done. The wolf, thusly, proceeded to ask the chief if his wish was to have life again, as a wolf. The chief replied in the negative. Again the wolf asked if he would care to have life as a bear, to which the chief's response was once more in the negative.

The chief reasoning that all living things had to come to an end, and die, then he would much rather remain on the earth as a river. Because in so doing, he could travel far and wide, seeing his people grow day by day. He could be a provider for them, of food and life (water). In this manner, he felt that he would be able to contribute to their wellbeing for all the wrong he might have caused them.

The chief died. He was turned into a large river, which passes by the homes of all his people to this very day. The river stretches throughout the land and empties from one sea to another. It is called Lake Hope (Lake Erie) .

This is how the Cherokee kept and preserved their history. Examples existent today are all the rocks still left to the sight of everyone to see, as well as the insurmountable ways of the ancient writings that have been found.

## SACRED BELIEFS OF THE CHEROKEE

The Cherokee had protested the completion of the Tellico Dam in Tennessee because they realized that the waters filling the dam would back up sufficiently to flood the sacred burial grounds, and a sacred cave where they kept ancient sacred religious articles. It took about two or three days by foot to arrive at this sacred cave, which contained metal plates, upon which the history and story of the tribe had been written. There, also, one could find paper-like materials kept in metal cylinders. In another cave there are goldfish-looking metal plates, which are held together by what seems to be a wire or ring. These the medicine man can flip open and read from them.

When the early missionaries went among the Cherokee People, they were astonished at the similarity of the religious traditions existing between the Cherokee and the Biblical accounts. These missionaries tried to destroy as many of the books-made-of-gold, -silver, -copper, and -stone; as well as the books that were made of paper-like material--these were burned--therefore, erasing any knowledge of the People's Old and True Ways. However, many of these records still exist--many which were not destroyed, but kept in sacred places to keep many of the Old Laws alive for the benefit of the Cherokee.

They are regarded as being in safe places, undesecrated, as the time is not yet come for the Great Young Warrior King to return to tell the Cherokee to bring them out, so that the Creator can once again use them in the sacred and holy ways to recount the religious views of the People. Therefore, when he returns, he shall tell the Cherokee to bring out all of these sacred treasures so that the ancient true-ways of the People may return to them, and they may live in peace and harmony once more.

The Cherokee believe, too, that their sacred book is buried in New York.<sup>4</sup>

These particular records they know were in the possession of the Old White Chief at the last battle, and were buried at the hill where this last battle took place: "Hill Where the Blood Ran Red All Day," "Death Mountain."

They are buried on the east side at the base there, somewhere. They were buried there to be preserved.

All the medicine men and holy people knew about the records, for they themselves buried the Great White Chief at the time, knowing that he had had the records. However, it is unknown who buried them, actually.

What makes these records to the Cherokee People so very important, is that they are considered to be very Sacred Records, containing their ancient religious history. These records contain the teachings of ancient prophets that walked among the People, as well as the sacred covenants they once received when they walked in the knowledge of the Great Laws given to them by the Creator, who was Yowa. Presently, Indians are trying to locate the place of these records, so that they can obtain a more accurate account of their ancient teachings.

If these records are not found, the tribes (such as the Iroquois, Penobscot, Algonquin, Pequot, Cherokee and other northeastern tribes) will await their return. This is why it is so important for the young Great Warrior man to come, as he shall reveal where the ancient records are buried. The tribes were told to stay true and to wait for the records to be returned to them--therefore, this was their commission.

These records will be readily identified by the tribe, without question, because they were told that their hearts would tell them so. At that time, they will accept the records brought to them, and will know that the true church will exist because of them. (Most of the various Indian tribes in the United States and Canada await the return of the ancient true religion they once had. It is through these ancient records that they will positively know that the true religion (or church) will return to them.) This is what the holy teachers, and other certain people, who belonged to a secret religious society taught them. These holy teachers were those who wrote the content of the records.

Some of these records were kept from the time before the crossing of the forefathers from across the great waters. Other records were written by the forefathers after their arrival upon the land. Some of the stories contained in the records tells of Yowa, and his visit to the Indians.

Yowa visited and walked, talked, and taught the People his ways. It is said that when he appeared there was a blinding light; a voice from heaven spoke; and a shining star appeared.

Also, the records contain the story of the destruction of **some very** wicked temples, because some of the holy temples had been "desecrated, by the people.

Aside from the true ways that Yowa taught the people, he also taught them how to cook, when to plant, when to harvest, and taught that if the children would be obedient to their parents. they would **live a** long time. (This paragraph of information came from Buffalo Tiger of the Micossukee.) He added that he could not tell any more because the ancient records were buried in a hill in New York; they were lost. He also said that the record was kept on thin sheets of gold (He said this on December of 1977 to J. Murray Rawson and President Spencer W. Kimball).

When Yowa came, he had special powers to heal the sick. He taught them peace and life--this is why he came, to teach the people the right way. He promised the people that he would return. He also chose twelve men to carry on his ministry among the People.

It is expected that the religious leaders of the tribe will take the ancient record to them. That **is**, it must come through the religious leaders, such as the medicine men. The people will then receive it if the medicine men agree unitedly, as the Indians are already looking for the religious instruction which is now lost. They want (and expect) an Indian leader to teach them, therefore, they await this record to come to them through an Indian. This record's teachings will return the old religion to the tribe and initiate the waited-for new religion. However, the tribe is not prepared for the change-over. This may be a hardship.

The knowledge of metal making has been lost, however, the knowledge and use of gold was an art that was passed down from father to son. As the time comes, all of the records will be brought to the Indians. At that time, the tribe will see itself as being, or belonging, to the Higher Order--that **is**, the same order which Yowa belongs; by which order he also ministers. The Higher Order has the power to administer in all the affairs of Yowa to his children, while the Lower Order ministers only in the power delegated to men, in their affairs. Anyone who rejects this (the teachings of the records) will be banished, outcasts, or suffer death.

However, when the young warrior brings the records, one that will be light-skinned, his teachings will be rejected; but in the end the people will accept him.

Prior to the return of Yowa, the people walking upon the land of promise, and all over the world, will be ungodly and wicked. They will be in need of higher powers to protect them. It is also known that a war will break-out between the black people and the white people, and that this situation will bring all Indians together to protect one another (they will go to the mountains for their protection). Therefore, when a young warrior is come, there will be a cleansing at the last battle. The light-skinned people (or whites) will come to the Indians for their protection. But first, a young warrior must come forth.

When the birth of a new nation, a new religion, is come, there will then exist also one brotherhood, like in the beginning. There shall also be a sacred city built in the middle of the country, perhaps in Missouri.

The Cherokee also believe that in the latter-days the People will need to go to the hills to be protected from the great evils and destructions that shall visit the land, and sweep the earth. There will also come people of other races to the hills. There shall arise a great chief, a young warrior, who will come forth to lead the Cherokee People there. It is the belief of many tribes that this light-skinned young chief will wear red, with the sacred marking of the swastika on his clothing. The protection of the hills will be necessary, because it is said that the heavens will open and protect the Indian people, with other people who shall join them. They shall be protected from the pitch that shall be sent to the earth, then fire shall rain over that, consuming and destroying all wickedness: For the earth shall be cleansed by fire. Only then would the people all leave the refuge of the hills, and begin to live as in the Old Days. There are fourteen sanctuaries which will protect.

In some of the legends of the Cherokee, one will recognize their knowledge of the Great Flood which covered the whole earth. When De Soto met the Cherokee for the first time, he was astounded to know that they knew about the Flood, and an Ark which saved the sacred family from drowning.

It is said that all the people living at that time were Red People.

Before the time of the Great Flood there existed preachers, doctors and

prophets, who taught the Cherokee to obey Yowa, as well as their parents. The people were also warned of an impending flood, which would destroy all wickedness from the face of the land, if the ways of the people were not mended (corrected). The people were also taught that the earth would receive this destruction, by water, only once. In the last days of the earth, the people were told, the earth would once again receive destruction, but by fire. It was said that Yowa would send, in the last days, a shower of pitch, and then a shower of fire, which would burn everything, causing a cleansing, like the Great Flood. For there must first be a washing of things, then there must follow a purification of things.

The reason why the earth needed a washing (prior to the Great Flood) was because wickedness was spreading throughout the land, so that the people were becoming an enemy to the Laws of Yowa. At length, a great messenger was sent to the people from above to warn the people from the impending flood if they would not turn away from their wickedness.

Yowa then told a man to make a house that would float on the water. Also, that this man was to take his family and some of the different kinds of animals into it. He was told to take the sacred books and some of the holy teachers as well.

Yowa then sent the rains, at the slotted time, so that it continued for forty days and forty nights. Simultaneously, water began gushing out of the ground, so that in time the house was raised upon the waters and floated away.

After a length of time had passed, this man sent out a raven from the house to discover if the land had dried sufficiently to leave the floating house. A dove returned with a leaf in its mouth (this is also the Cherokee symbol for peace).

It was not long after the dove had returned that the man found the house resting on dry ground, on the top of a huge hill. This was in the spring of the year. All within the house--the family, teachers and all the animals that he had taken--left the house and began to make a new life. They became farmers, and tilled the ground. of the new world.

It surprises people, in general, to know that such Biblical characters as Aquahama (Abraham) and Wasi (Moses) , with their stories paralleling their Biblical counterparts, actually exist in the legends of the Cherokee. The task was comparatively easy to convert the Cherokee People to Christi-

anity within a period of about thirty years. It was never known if the missionaries were teaching the Cherokee stories and doctrinal principles from the Christian books (Bible), or from the Cherokee Sacred Beliefs. It all seemed to be one in the same.

The Cherokee have always believed that on another planet, a heavenly and holy planet, there exists a Heavenly Mother, who lives with our Heavenly Father. (This belief is very common among all tribes.) The word "heaven" has always existed in the Cherokee language. It is not a word that was brought to them through the Christian missionaries. The Cherokee have always been a religious people, and are a humble people because of their conviction and faith in the One True God.

The one supreme being was called "Yohowa," but later changed to just "Yowa" to keep the name in holy reverence. The name was never said, except by certain priests who were permitted to say it aloud.

Yowa was a unity of three beings, called The Elder of the Fires Above (Cho-ta-auh-ne-le-eh) --perhaps synonymous to the Holy Trinity of the Christian faith. Other Cherokee people called him the Great Spirit or the Creator. Creator because of the legends which have kept the belief alive of the spiritual being who created the earth, the sun, and the moon and stars. Fire was commanded to take care of the needs of mankind, using smoke as its messenger.<sup>5</sup>

Because of the conversion of the Cherokee to the Christian faith, there arose sentiments and division among the people of the tribe. While many of the Cherokee worshipped the sun, moon, stars, and other gods, nevertheless, most of the Cherokee People believed in the teachings of the existence of the Three Beings Above, who had created all men and their surroundings. They would also judge all men according to their deeds of good or wrong. They also fixed the time and manner of death. The names of these three beings were: Uhahetaqua (the Father God), who is the great head of all power; Atanoti (the Son God) , who is Yowa, the Creator; and Usquahula (the Spirit God) . These three beings are said to be unanimous always, in thought and in action. They sit on three white seats above, and are the only objects to which all worship and prayers are directed. The angels are their messengers, who come down to earth to attend to the affairs of men. Cherokee People believe that angels can also be people with God-given powers, who are true in heart, and are able to administer



to the needs of the people, such as knowing how to cure sick people and how to administer the ordinances of the Old Way--baptism, marriage, and the death rites.

Yowa is the name of the Great King God. His name is very sacred. He was a man, and yet he was also a spirit. He was a great and glorious being. He was so highly revered that never was his name used in common talk. Only the high-high priests, or the chief council medicine men could use his name, or say it (in reverence). If anyone was heard saying or using his name in a wrong way, that person was put to death. If anyone used or said his name without proper permission, or out of his jurisdiction and authorship, that person was also put to death. Certainly, this was one name that could not be misused.

The Great King commanded the people to rest every seventh day. The people were not to work on this day. This day was a day of devotion; in speaking about the Father God, his son and the spirit.

It is believed that the number seven has become a holy number to the Cherokee, placing its root-of-origin for its symbolism to the commandment of resting on the seventh day.

Among the sacred number seven of the Cherokee, one will note that the clans that exist number only seven: The Bird Clan, the Paint Clan, the Deer Clan, the Wolf Clan, the Blue Clan, the Long Hair Clan, and Wild Potato Clan. Each clan has a chief. Also, the council house of the Cherokee is a seven-sided building, with each chief of the seven clans having a designated section in one of the seven council house chambers. Within the council house, in the middle of it, burns a fire kindled with seven different kinds of wood. One can recognize it **in** the seven heights of the heavens. The seventh heaven is the highest, where one can reside with Yowa.

Still strong in the beliefs of the Cherokee is the remembrance of one called Iitza. The events of his life and death are told. Iitza died on a cross on Skull Mountain. He wore a red robe, which was made by a Cherokee woman. Upon his head he wore thistles or thorns, and died for the Cherokee People. It is believed by the Cherokee that Jesus (Iitza) was Cherokee. This great chief, son of sky world, climbed a hill called "Death Face Hill" (which is also the same called "Skull Mountain"). There he hung for the Cherokee People. His side was opened by an arrow.

The numbers four, seven, twelve and fourteen are sacred numbers. The colors Red, Black, White and Yellow are the four holy colors. Each has a meaning, and is symbolic of a variety of meanings.

Red, for instance, represents God, High Maker, and Red People, to mention a few. Black represents Yowa, Voice Thunder, Truth and also the Black people. White represents the Holy Spirit and White people. Yellow represents the peace of God's love and warmth, and also the Oriental people.

The colors blue, purple and green are also sacred colors. The blue represents the Spirit of God; it can represent Yowa the being; it may also represent the Holy Spirit--it maybe said that it represents the Three Holy Beings, who are One in purpose. The color blue also means, "be true." Purple has synonymous meaning to the color blue. However, it also implies that all three spirits are not far, nor distant from one who is seeking them. Green is the color representative of life and Mother Earth.

Now, if a person was traveling and came across a large hill, and the person observes that three smaller hills lay in a perpendicular pattern beside the larger hill, on the large hill's east side, so that the three smaller hills form the top bar of a "T" to the large hill's main body, let it be known that on this mound lay Holy People, Wise Men and Holy Teachers resting. This place should not be desecrated. One will be sure of this if on the large hill one will see four or seven trees existing. The four trees will incidentally remind the person that "this place" is sacred ground. Seven trees will remind one that "this place" is a most holy place. Records of metal plates could be buried there, due to their sacred nature.

However, when one comes across "crossed-arrows," this will indicate that one is close to an Indian-treasure of gold or silver. This symbol will appear on a tree or rock. It also will indicate that the treasure was secured there, close to 2000 feet from that spot. As one searches and finds in the general area an "eye" or the "profile of a face" looking or facing in a specific direction, that will be the direction of said treasure.

Brother Capach remembers as a boy that his grandfather, who was a high-high priest, took him to a cave, wherein he saw many sacred and religious items.

He saw at the time he entered the cave the Ark of the Covenant. He also saw the crystals that were contained within. He saw records made of metal, some being gold, silver and copper in appearance.

The Ark had been located near a place called Gattenburg, Tennessee, before it was moved to the area that was flooded by the dam, the place of ancient Cherokee burial mounds. From there it was moved into Georgia, where now it rests within the confines of a cave. It is accompanied there with other religious and sacred articles.

He has also indicated that he has witnessed when some people have touched the Ark of the Covenant they have also been thrust down because of their negligence in touching it.

He remembers as a boy that he went to a cave where the Ark of the Covenant was located. In this place was held an annual ceremony for the same. Certain people were charged for the maintenance of the Ark and its surroundings. They would go to spread the sacred tobacco around it. Specific people would pronounce prayers, while others would clean it, who were allowed to do so; and they would cover it, with a tent-like structure (representing a very small tent figure).

Aside from Northern Georgia and Tennessee, where there are places with gold and other sacred artifacts, Georgia and North Carolina also have locations where one can find, deposited, some tablets.

Perhaps the last ceremony held with the Ark was in Kentucky about in 1973•

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4 On May 12, 1972, J. Murray Rawson was interested to know if Buffalo Tiger knew where the "Gold Record Book" of his people, the Micossukee, was located. Buffalo Tiger responded that they were buried in a hill in New York (which corroborates with Brother Capach's story). However, to corroborate this statement, Brother Rawson went to the headquarters of the Seminole Tribe to see if the people there might deviate. He approached Chief Howard Tommy with the question: "I understand your ancient teachings have been lost." He and Don Osceola (who was sitting there) nodded their heads. Chief Tommy said, "Yes, they are buried up in New York." Don said, "They are buried up in New York by a tree."

5 The Indian belief is that the Creator placed His energies into the fire, to give life (thus creating the sun by his might). In turn, the smoke became the symbol for the spirit of life. Tobacco, when lit, will give off a white smoke (symbol for purity), therefore, taking the prayers of a person to the Giver of Life, as it ascends and disappears (as the messenger spirit of life) . (Note of explanation by Paul Enciso)

## CHEROKEE CREATION LEGEND

The Cherokee legends that have been kept alive from one generation to the next recount from time immemorial the story of the spiritual being who created the earth, sun, moon and stars, as well as the governing of their orbital sanctuaries in the universe pattern of their creation.

It is a belief of the Cherokee that Yowa created the world in seven days, and that in Nutalequa, or in the first new moon of autumn with the fruits all ripe, God made the first man of red clay; who also was an Indian.' The Cherokee also believe that God made woman from one of the ribs belonging to first man. Although it is not known why, the general belief exists that all people, prior to the time of the great flood, were Indians, or to be exact, Red People.

The Oyatageronon, or Cherokee Indians, believe that in the beginning all living things lived together above in the sky world, which was above the sky vault. One of the chief concerns among the dwellers of the sky world were the crowding conditions of both the people and the animals.

One day someone inquired of the Great Father, chief of all things, what existed below the sky vault. He said there existed water below the sky vault. One of the animal children, Little Water Beetle, by name Beaver Grandchild, asked if he could go down and perhaps see what he could learn. As he flew down from the sky world, he darted in every direction over the surface of the water. He could find no firm place to rest. He dived to the bottom of the water world and resurfaced with some mud, which began growing. As it increased, it extended itself on every side, becoming the island we call "earth." It was then fastened to the sky with four giant ropes, however, no one remembers who did this.

At first the earth was very flat, soft, and wet. The animals were very anxious to go down to earth, so that no one would be pushed off of the

sky world. Prior to their leaving the sky world, and due to their anxiety of wanting to leave the sky world first, they sent out different birds to discover if the earth was amply dry to be lived upon. This became very tired as they flew around the earth-island because they could find no place where they did not sink into the soft mud. These news left the people and animals in the sky world very discouraged.

When more time had elapsed, it was decided that the great buzzard should be sent down to see if the earth had dried sufficiently. This was the grandfather of all the buzzard brothers and sisters. He flew very close to the ground, only to discover that the earth was still very soft. As he reached the area of the Cherokee country, his giant wings began to stroke the ground, because he had become too weary and extremely tired in his earth bound episode and investigation. It is said that the valleys that existed in the Cherokee country became mountains due to the the giant striking wings of the grandfather buzzard upon the ground. Seeing that the striking of the ground with his giant wings was turning the valleys of the soft earth into mown-. tains, the people and animals of the sky world reasoned that the entire earth would become mountainous, unless they called for the return of grandfather buzzard to the sky world. Therefore, it seems that to this day the heart of the Cherokee country is full of mountains.

Finally the earth was dry, allowing the animals to come down from the sky world. The earth was still dark, therefore, they took the sun and set it in a track to cross the firmament daily. It ran from east to west. At first, the sun was so close that all the animals almost burned up. The red crawfish had its shell scorched a bright red, so that its meat was spoiled. Because of this, the Cherokee will not eat the meat of the red crawfish.

To remedy the closeness of the sun, the chief medicine man put the sun another hand breadth higher in the air, however, it was still too hot. The sun was raised another hand breadth, and yet another, and again yet another, and another until it had been raised just under the sky arch. It had finally been raised just to the right placement, therefore, it was left in the highest place, or as the medicine men and women call it, the seventh height, because it is seven hand breadths above the earth. Therefore, the sun travels daily routinely along its track, and at night it returns to its starting place.

Another world yet exists beneath the one the Cherokee people presently dwell upon. It is similar to the Cherokee world, except that they live on an opposite basis. When the Cherokee is experiencing summer, the world underneath experiences winter; and similarly, winter on the Cherokee world means summer on the world beneath. The streams that run down from the high mountains are the trails by which this underworld can be reached, and the springs at the heads of these streams are the doorways by which one can enter. No one is allowed to go to this other world without first being "purified," and without fasting from four to seven days. The intruder to the other world must be guided by one of the people-dwellers who live in the other world. This entrance to the other world must be done during a certain time of the season of the year. One can tell the season in the other world by the water temperature in the streams. In the summer it is cooler than the outer air, and in the winter it is warmer.

It is not known who told the animals and the plants to keep awake for seven nights when they were first made. Perhaps it was the Great Father Chief. However, as the young men fasted and kept awake, they prayed for their medicine to work. The plants and animals tried to do this and nearly all were awake through the first night. The following night, however, several went to sleep as drowsiness set in. As the nights continued, others were befallen with drowsiness, and fell asleep. On the seventh night only two animals were found awake, the owl and the panther. (The owl represents wisdom and swiftness and the panther represents darkness.) Perhaps there might have been another two who also remained awake. To these animals, the Great Father Chief gave them the power to see at night, as well as to prey upon those who had fallen asleep, and who must sleep in the nights forever.

To the plants with living spirits--the cedar tree, the pine tree, the spruce tree, and the holly and laurel--it was given to them to remain green always, as well as to be the best plants for making medicine, for their obedience in remaining awake for the seven nights. To the other plants it was said, "Because you have not endured to the end, you shall lose your hair every winter." And so it is.

In the arc of the covenant, the first law speaks of the creation of man and about the Tree of Life. In accordance to this, the ancient

Cherokee belief is that the Cherokee used to live in the high heaven with the Great Father Chief, before they **came** to live **on** the earth, which earth is now a testing ground and a proving site for mortal man. It is a temporary place for man to dwell.

One day the Sky Chief had a son whose jealousy over his mother's unborn child caused him great anxiety, and inevitably caused him to err. His jealousy was aroused by his thinking that his mother would love the newborn more than she loved him.

In the sky world there existed a tree that gave life, called the Tree of Life. It was a brilliant tree that gave light to all the sky world. He decided to cut the tree, so that it fell from the sky world, leaving a large hole in the sky world. Because the brilliance of the light was not present any longer, the mother went to the place of the tree and found it not existing. She found that as the tree fell further from the sky world, that the darkness increased intensely. The Sky Chief came to the place that his spouse, the mother of his son, was and saw the same as she. Asking his spouse what had happened, she replied that she did not know what had happen, however, to no avail, as he accused her of chopping the Tree of Life. He then condemned her, pushing her into the hole that was left in the skyworld by the tree, as well as all of her seed after her, who were recipients of the same condemnation due to this deed.

However, there existed birds below the sky world at this time, who caught her while she fell, and carried her to the land upon the earth. Because the planet was full of water, the birds had to call upon the musk rats, who were swimming in the water. At that time, all the animals could speak the same language, so that all the animals could communicate with one another. Therefore, the birds told the musk rats that they carried a woman who was with child, and needed to place her on land. The musk rats then went into the water to speak with brother mud turtle. The mud turtle surfaced and inquired what the matter was. The birds told him that they had a woman who was with child, and who also needed a place to dwell upon. The mud turtle then went down into the water and took a piece of mud and brought it to the surface and formed the first land. The birds then placed the woman on the land. In her due time, she walked into the waters to bear her child. Upon returning

out of the waters, she carried a baby, and thus the belief that this is how the sea was formed:. For the waters now had become the sea.

When the Sky Chief realized that it was his son who had cut down the Tree of Life, so that it fell and created a hole in the sky world, he took his son to the hole and pushed him through it, and told him that he would be condemned for the transgression, forever. The Cherokee call this son Babóe name, more particularly, the Ekron name of Baal-zebub). This story is recorded on the first tablet of crystal, which **has** existed for the last seven generations assuredly, which is inside the arc of the covenant. Undoubtedly, it is perhaps beyond those generations in age.

According to the myth keepers of the Cherokee, before the world was dry, sufficiently to support people, plants and animals, these future inhabitants all lived in common and spoke a common language in the sky world.

In regard to the bearing of children, it is said that after man was created on the earth, there lived a brother and a sister, who together dwelt in the land. One day the brother struck the sister with a fish (which represents life--which is to say, the power of life-giver), and she bore a child. Every seven days she would bear a child until there was the danger that not enough space would be available upon the land for all the new arrivals from the sky world. It was then determined that a woman would only bring forth a child once every year, and this is how the bearing-period of children came into existence.

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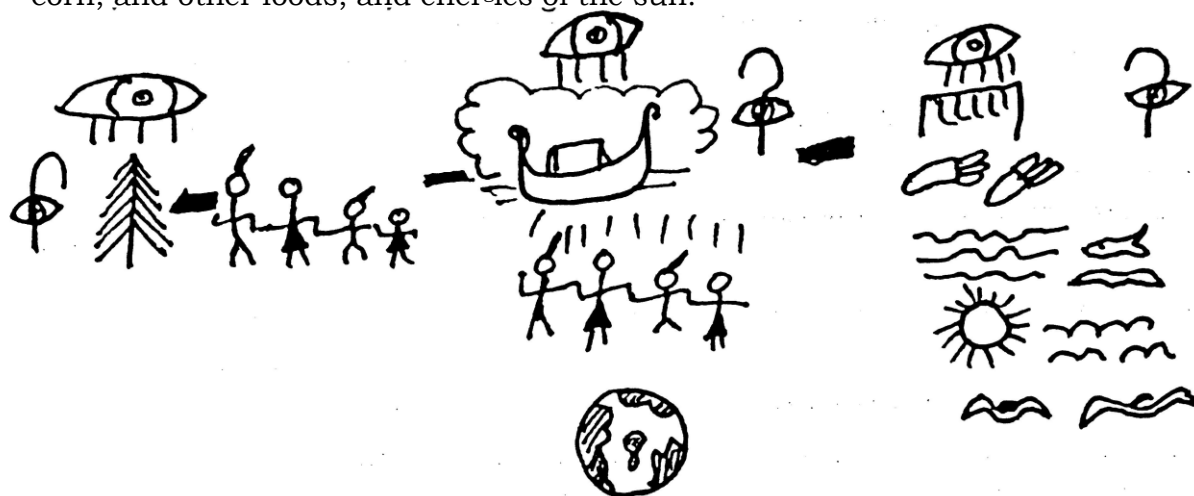
1 It must be understood that in the realization of creation of First Man and First Woman, the Indian People believe that they are the parents of all present existing human families. Because First Man was created out of Red Earth, this identifies him with the Red Race of today, the Indian People. Similarly, Budah is an Oriental to the people of that race; God is White (perhaps Caucaision) to the people of that race; and the Creator God is Indian to the people of the Red race. When the Creator visited the Indian, he called them "My Children" and said that the Great Father had sent Him to them, as He had also been sent to First Man; therefore, reasoning that the Great Father of Red People must also be Red Man, therefore, an Indian. (Explanation note of theory by Paul Enciso)



## EXAMPLES OF ANCIENT WRITING

The following is some of the ancient writing found upon the crystal tablets contained inside the Ark of the Covenant.

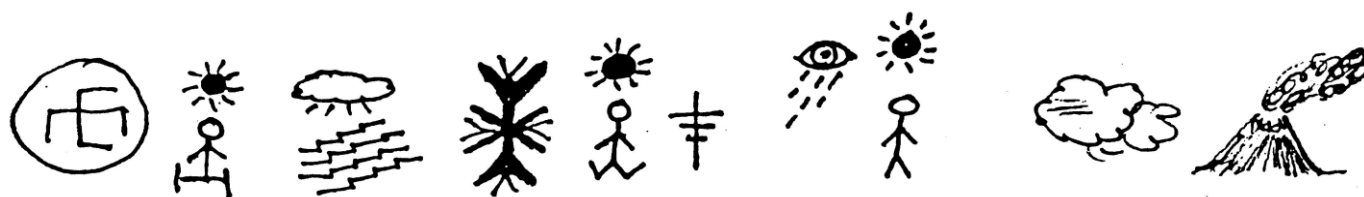
The writing speaks of God (Yowal) his love for his children upon the earth. The gifts that he has given to them, among them the Ark of Truth, and also the fish, fowl, corn, and other foods, and energies of the sun.



This is example of more writing.

No translation has been given with this.

The message contained, however, is sacred.



These two figures below are very sacred symbols: No translation has been given for them.



## CHEROKEE CURES

Poultice for Stys: **Mix** the ground-ends of sulfer matches with some tobacco, and tobacco ashes. Mix into this enough water to form a paste. Place the paste-mixture on a cloth, then apply directly to the sty on the eye. It may burn for a short while, however, the results will be agreeable.

Cure for Cancer: One must gather southern mushrooms for this use. The southern mushroom grows in the deep woods, in the south, under large pine and oak trees. It is found growing in the fungus on the north side of the tree.

The mushroom must be dried in the sun. After drying, it must be ground finely into a powder. It is then mixed with sassafrass from the root of the pine tree. This is then made into a tea-beverage.

The person being treated must take a sweat-bath for four hours. While in the sweat-bath, the remedy must be drunk once every hour for the four hours the person will be in the sweat-bath. After the final hour, the person must come out of the sweat-bath and take an immediate cold shower.

This should be done twice a month. The cure should take about a year.

Note: Sassafrass tea is also good for removing kidney stones.